DOCUMENT RESUME

ED 080 133 LI 004 438

AUTHOR	Smith, Jessie Carney
TITLE	Minorities in the United States: Guide to Resources.
PUB DATE	73
NOTE	133p.; (731 references); Prepared for the Course L. S. 315, Bibliography of Minority Cultures, George Peabody College for Teachers, Nashville, Tenn, Peabody Library School
EDRS PRICE	MF-$0.65 HC-$6.58
DESCRIPTORS	American Indian Culture; American Indians; Chinese Americans; *Culture; Japanese American Culture; Japanese Americans; Library Collections; *Library Materials; *Literature; Mexican Americans; *Minority Groups; Negro Culture; Negroes; Puerto Rican Culture; Puerto Ricans; Resource Guides; *Resource Materials

ABSTRACT

The approach of this publication to the study of minority cultures is through an introduction to the literature of certain minority groups in the United States: native Americans, black Americans, Chinese, Japanese, and Puerto Ricans. It is intended primarily as a guide for libraries, library school students, library schools, other educators, and other students who are interested in bibliographic and other resources for the study of various minorities. Because this publication is prepared in the absence of a suitable textbook or guide to the bibliography of minority culture, it aims to lead the student of minority bibliography to the literature and the library collections on this subject. In the variety of subject areas covered, the work is immediately regarded as interdisciplinary as well as intercultural. The work utilizes a topical or structural approach, with each section containing a general overview of the particular minority group in question, a discussion of representative library collections which house significant resources on the topic, and an introduction to the subject approach to the study of the particular minority group. Following this discussion, a selective bibliography is given. (Author)

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MINORITIES IN THE UNITED STATES:

GUIDE TO RESOURCES

by
Jessie Carney Smith

Prepared for the Course
L. S. 315 - Bibliography of Minority Cultures

Peabody Library School
George Peabody College for Teachers
Nashville, Tennessee
Summer, 1973

LI 004 438

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Introduction

The approach of this publication to the study of minority cultures is through an introduction to the literature of certain minority groups in the United States: native Americans, black Americans, Chinese, Japanese, and Puerto Ricans. It is intended primarily as a guide for libraries, library school students, library schools, other educators, and other students who are interested in bibliographic and other resources for the study of various minorities. While the volume is limited to the five minority groups mentioned, it by no means suggests that other minority groups are unworthy of study; rather, it uses these groups merely as a point of departure, with the full recognition that additional work needs to be done to bring all ethnic and minority groups in America into focus through additional bibliographic and resource projects.

Because this publication is prepared in the absence of a suitable textbook or guide to the bibliography of minority culture, it aims to lead the student of minority bibliography to the literature and the library collections on this subject. In the variety of subject areas covered, the work is immediately regarded as interdisciplinary as well as intercultural.

The work utilizes a topical or structural approach, with each section containing a general overview of the particular minority group in question, a discussion of representative library collections which house significant resources on the topic, and an introduction to the subject approach to the study of the particular minority group. Following this discussion, a selective bibliography is given which attempts to include basic sources, works by outstanding authorities, works giving major theoretical points of view, works

descriptive of the history and culture of the minority group, works covering major topical areas (sociology, religion, economics, culture, etc.), and to provide examples of publications during some of the nineteenth and most of the twentieth century. No attempt was made to give a critical analysis of the works included before they were selected, as many of the titles were taken from bibliographies in books and from similar sources. It is expected, however, that the works selected are significant because they represent types of literature available and they also represent works gathered from more authoritative sources.

It is the thesis of this compiler that a logical sequence must be presented for providing a background in which the literature of minority cultures may be introduced. For example, black literature is deeply imbedded in black history, for it was here that the materials were actually created. The same is true of the literature and history of other minorities. An acquaintance with the history and culture of minority groups is necessary if the literature is to become truly meaningful to the student. Reading slave narratives may be meaningless unless the student understands the peculiar institution of slavery, and that it was unlawful for slaves to be taught to read and write. Similarly, an examination of materials on Indian beadwork and burial of the dead must be made only in relationship to the customs of this group of people, or if the reader has an understanding of, and appreciation for their values of expressions. The reader must also understand and appreciate the value of the oral tradition where minority groups are concerned, and must examine these traditions along with other forms of original research materials that exist to make his own interpretations of the history and culture of minority groups. In other words, the student, who is the potential scholar, must live with the

literature in all of its forms, must become intimate with it, and must be able to guide others to the materials. This may become increasingly difficult, particularly where the native American and the American black are concerned, for the quantity of literature on these two minorities is staggering.

As this guide seeks to fulfill its purpose, it is arranged in a manner which makes its contents easily accessible to the student. It is arranged in five chapters, beginning with an "Introduction to the Study of Minority Groups." Information presented in this chapter include general textual materials and bibliographical discussions on minority culture in America. Stress is placed also on race relations.

From here the guide moves into a discussion of "The Literature and Culture of Native Americans" which is presented in Chapter II. Following the brief background information on native American culture, the text in this section presents some of the research collections that are notable as it attempts to guide the student to manuscript, archival, and secondary research materials on the topic. Attention is also given to subject entries which the student must consider when seeking information on native Americans. The bibliographical listings which follow are arranged under the headings "Library Services to Native Americans," "Guides to Collections," "Bibliographies and Reference Works," "The Humanities," "The Social Sciences," "Relations Between Negroes and Indians," and "Periodicals and Indexes."

Chapter III is devoted to "The Literature and Culture of Black Americans;" Chapter IV to "The Literature and Culture of Chinese" and Chapter V concludes the work with "The Literature and Culture of Puerto Rican Americans." These three chapters follow the same subject approach as the section on native Americans, except that the relation between the various minorities has not been identified. It is hoped that in subsequent editions of this guide literature can be

presented which will show such relationships.

The broad areas of Humanities and the Social Sciences have been used merely because a simple arrangement was planned. Works of outstanding individuals may or may not be included. This is especially true in literary works. The attempt was merely to present titles which would give general overview of the literature, and which include discussions of some of the leading writers and their works. Readers who are interested in more detailed bibliographies should consult the sections on "Bibliographies and Reference Works."

For guides to literature on minority cultures for children, the reader should consult additional sources as well as various issues of the Booklist that have appeared beginning June 15, 1972 through May 1, 1973, which were prepared by the Committee on Treatment of Minority Groups in Library Books and Other Instructional Materials of the American Association of School Librarians, a division of the American Library Association. Various forms of media are included. The committee plans to update the lists periodically and to prepare additional lists for use with youth at the secondary level.

No attempt is made in this guide to include titles from other countries, such as Japan, China and Africa, although a few titles of this nature may appear. Students interested in literature of these countries will find numerous materials listed in the bibliography sections of the guide.

Finally, it is hoped that this guide has presented to the student, the teacher, the scholar, and the librarian an introduction to types of resources that are available on the literature of minority groups, and that it will lead them to rich collections and other sources of materials on the subject. It is acknowledged that, at best, this guide can merely whet the appetite of those who have a deeper interest in the literature of minority cultures than this guide has presented. These sources of scholarship provide unlimited possibili-

ties for the serious student who wishes to engage in fuller, more serious research; thus, these sources need to be exploited.

CHAPTER I

Introduction to the Study of Minority Groups

As immigrants from other countries and minority racial and ethnic groups in America have become submerged in the dominant American society in the past, they have appeared to lose elements in their culture which were unique and which led to self-identity. Thus, it has been said that the United States is a melting pot of groups and cultures. In reality, individuals from some minority groups actively sought to blend into the dominant society, sometimes actually crossing over color lines. On the contrary, others were unable or unwilling to do so, particularly in the large, metropolitan areas where the various ethnic, racial and/or religious groups maintain strong, noticeable separation from mainstream America.

Where the native American, or the Indian is concerned, this separation was more pronounced, as this group continued to live mainly on reservations. Other minority groups may submerge to economic or societal pressures and live in clusters called ghettos. To many, ghetto is synomymous with Negro, or black, but this merely reflects a misunderstanding and misinterpretation of the meaning of ghetto. Ghettos know no racial groups. Until more recent times, members of minority groups accepted the common practice of casting aside their customs, languages, and religions, and sought to take on a new custom.

In their study of culture, anthropologists are particularly concerned with the terms "acculturation", that is, assuming the trappings of the dominant culture, and "assimilation", or full acceptance of the dominant culture. Judging from the current political and cultural activities of blacks, native

Americans, Puerto Ricans and Mexican-Americans, it would appear that these groups claim Americanization yet now find it unnecessary and/or undesirable to become so fully Americanized that they lose their identity.

Particularly during the 1960's, when the civil rights struggle was so active, when economic boycotts were common, and when general unrest was evident, certain segments of the American population aimed toward a more segregated society, openly rejecting acculturation as well as assimilation. Some, though not all, black people were generally the ones who advocated this trend around that time. The question, then, is whether or not pockets of segregation in society can exist, where minorities can develop more fully their own culture without acculturation, and certainly without assimilation; or, whether a pluralistic society is more plausible, and where some degrees of acculturation can take place simultaneously with the development of a minority groups's own heritage.

The most logical approach to the study of minority cultures and their literature is an interdisciplinary one, where the whole element of these cultures are examined, as, for example, in anthropology, history, religion, art, music, literature, drama, and so forth. One's own culture becomes more meaningful to him only when he can examine others and can determine how he relates to others. Margaret Mead examined Ruth Benedict's concern with culture and stated that, in Patterns of Culture which Ruth Benedict wrote, there was a problem which was central to her own life. Dr. Mead identified the problem as

> . . . the relationship between each human being, with a specific hereditary endowment and particular life history, and the culture in which he or she lived. In her own search for identity, she had persistently wondered whether she would have fitted better into another period or another culture than she had fitted into contemporary America. She was particularly concerned with the extent to which one culture could find a place for extremes of behavior--in the mystic,

> the seer, the artist--which another culture branded as abnormal or worthless.[1]

Thus, what is needed is a deeper penetration into the genius of cultures of various groups, and a fuller understanding of these cultures. Because these cultures with which we are concerned are of groups within the United States, it will be necessary for the student to be concerned with the interaction of these groups of people who have different cultures with mainstream America. It must be remembered that these groups do intermingle, intermarry, and sooner or later, many will have backgrounds in a variety of cultures. Some of the interests, elements of the heritage, and living habits will be indistinguishable as that of a particular minority group.

The student of minority culture must determine what visible imprint various minority groups have had on the cultural landscape of America. The origin and histories of these groups will make vital and interesting study. Where did the particular groups originate, and when and why did they come to America if they did not have this as their native land? How do these groups adjust to American society? Why were so many of the customs of the dominant society forced upon, or accepted by, the minority groups? What comparisons or contrast can be made between early and present history, economic, social and cultural conditions of minority groups?

The reader must examine demographic data available on minorities in the United States such as that published by the Bureau of Census, Department of Commerce, the Bureau of Labor Statistics of the Department of Labor, various state publications such as those from commissions on human rights, and other

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[1]Mead, Margaret, "Preface", In: Ruth Benedict, Patterns of Culture. Sentry ed. (Boston, Houghton Mifflin, 1934; Preface... 1959), p.14.

sources. Comparisons may be made between the percentages of minority groups to total population, income levels, housing conditions, levels of education, and other vital statistics.

A thorough study of minority culture is both timely and useful, particularly as the student understands and appreciates the increased attention which the nation has begun to focus on minority groups in this country. Reasons behind this trend may make interesting study, as may be seen in various activities of civil rights groups and civil agitations which led to the black studies boom of the 1960's and a parallel movement to upgrade the status of blacks in America; later civil rights efforts and unrest which resulted in programs for improving the conditions of Mexican-Americans, or the reestablishment of various women's rights groups which led to programs to improve the status of women.

Such movements have immediate impetus for libraries and librarianship. The importance of providing library experiences pertaining to the study of particular minority of ethnic groups is of increasing concern to librarians and to other educators. For example, in the summer of 1970 New Mexico State University at Las Cruces conducted an institute on "The Training of School and Public Librarians to Work in Communities with Large Numbers of Mexican-Americans and Indians." From June 1969 through June 1970, the University of Minnesota held a training program which focused on school library services to Indians. The College of St. Catherine, St. Paul, held a two-week training program centered around public library service to the disadvantaged adult, with emphasis on the American Indian.[2] These programs were federally funded and emphasized the national interest in providing more adequate service to American Indians.

A search through library literature reveals that there is an increasing

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[2]June Smeck Smith, "Library Service to American Indians," Library Trends, 20:223-38, October, 1971, p. 235.

interest in providing library service to meet the needs of Mexican-Americans. Examples of this may be seen in workshops on services and materials,[3] in efforts to provide new services for Mexican-Americans,[4] and in activities aimed toward identifying the needs of Mexican-Americans.[5]

For the past three years, the Fisk University Library has focused on training programs in the area of Black Studies Librarianship. In the summer of 1970, Fisk conducted an institute on the "Selection, Organization and Use of Materials by and about the Negro," while in the summer of 1971 the Fisk program focused on "Building Collections of Black Literature." The "Internship in Black Studies Librarianship" which was held at Fisk in the fall of 1972 was the first known effort of a library to provide on-the-job training experiences in Black Studies Librarianship. The program will be repeated in the fall of 1973.

In the summer of 1972, the Library Science Department of Queens College of the City University of New York conducted an institute on the "Creation, Selection and Utilization of Library Materials for Minority Groups." The program was "designed to contribute to the improvement of library services to children and young adults with minority-group orientation and/or socially disadvantaged status."[6]

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[3]A. Hoover, "Workshop on Library Services and Materials for Mexican-Americans," Texas Library Journal, 46:206-8, Winter, 1970.

[4]"New Kind of Service to Mexican-Americans," Library News Bulletin, 38:213-16, July, 1971.

[5]Robert R. Haro, "Bicultural and Bilingual Americans: A Need for Understanding," Library Trends, 20:256-70, October, 1971.

[6]Announcement from the Library Science Department, Queens College, 1972.

Thus, these training programs have been held to prepare more and more librarians to serve effectively in various capacities where one or several minority groups are involved. Some of these library activities are at institutions which offer undergraduate, graduate, or special academic programs which require strong supportive library collections and capable staffs to serve the collections. Black collections, such as those at Fisk, UCLA, Howard, and other institutions support curricular offerings in Black Studies Programs. The University of Minnesota Library houses resources on American Indians which provides materials for researchers, but which also supports an Indian Studies Program which the University maintains. Both UCLA and the University of Southern California offer curricular program in Chicano Studies, having established separate Chicano Studies Centers. Supportive library collections are also maintained as separate and special collections.

Developing collections to support curricular programs in minority studies provide interesting challenges for the librarian, and help enforce the library school student's need to receive competencies in these areas. An appropriate training program for the student might include anthropology, history, race relations, literature and culture of the particular minority group in question, a course in problems in cataloging in which he might pursue special problems in classification and in the study of subject headings, a course in literature of minority cultures, and perhaps a course in independent research in which he might undergo research into areas of his special interests. Obviously, the student who will work with the Chicano may need to be fluent in Spanish, particularly for work with the Chicano library patron who has poor use of English. Work in Indian communities or on reservations will frequently require some familiarity with Indian languages.

Before proceeding with other chapters in this guide which relate to the literature and culture of America's principal minority groups, the student is urged to read from the list of references immediately following this chapter. More specific information on individual minority groups may be found under the group in question.

Readings on Culture and Ethnic Groups

Bibliographies

Crosby, Muriel. Reading Ladders for Human Relations. 4th ed. Washington: American Council on Education, 1963.

Tippett, Alan Richard, comp. Bibliography for Cross-Cultural Workers. South Pasadena, Calif.: William Carey Library, 1971.

General

American Ethnic Groups. Mt. Pleasant, Iowa: Social Science & Sociological Resources, 1973.

Benedict, Ruth. Patterns of Culture. With a Preface by Margaret Mead. Sentry ed. Boston: Houghton Mifflin, [c1934], Preface by Margaret Mead [c1959].

Fellows, Donald Keith. A Mosaic of America's Ethnic Minorities. New York: Wiley, 1972.

Glazer, Nathan and Daniel P. Moyninhan. Beyond the Melting Pot. Cambridge: MIT Press, 1963.

Gordon, Milton M. Assimilation in American Life. New York: Oxford University Press, 1964.

Herskovits, Melville. Cultural Dynamics. New York: Knopf, 1964.

Jacobs, Melville. Patterns in Cultural Anthropology. Homewood, Ill.: The Dorsey Press, 1964.

Lipsman, Claire. The Disadvantaged and Library Effectiveness. Chicago: American Library Association, 1972.

Marden, Charles F., and Gladys Meyer. Minorities in American Society. 3rd ed. New York: American Book Company, 1968.

"Minority Tutorial Models: Dallas Public Library." Library Journal, 97:1852, May 15, 1972.

CHAPTER II

The Literature and Culture of Native Americans

History and Culture

An interesting question which is raised frequently is "where did the American Indian come from?" It is generally known now that the native American, or the American Indian, came from Asia perhaps some 30,000 years ago, originating from sunken continents or wandering lost tribes. Some anthropologists suggest that perhaps an earlier arrival date might have been possible. Clues to the study of the native American have been sought through employing radioactive $Carbon_{14}$ techniques to Indian artifacts, study of archaeological sites, study of the physical or morphological attributes of the American Indian, and study of the origin and development of his languages.

Ruth M. Underhill states that "America has been 'discovered' at least three times. The last and most publicized arrival was that of Columbus, less than five hundred years ago. Before that, about A.D. 1004, Leif Erikson, the Icelander, had landed on the Canadian coast."[1] Earlier than either of these dates, as suggested above, the American Indian was already here.

To attempt a history of Indian life and culture in the United States would be a vast undertaking, yet numerous attempts at such projects have been made. There are mainstream America's histories of the American Indian, and there are Indian histories of their own life and culture. Such a history would necessarily

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[1]Ruth M. Underhill, Red Man's America. Rev. ed. (Chicago: The University of Chicago Press, 1971), p. 1.

involve every tribe, yet each tribe alone could occupy volumes in an attempt to relate full historical accounts. There is a multiplicity of tribes recorded in Indian histories, and each reflects different languages, customs, religions, weapons, and racial backgrounds. A comprehensive listing of the various tribes may be seen in F. W. Hodge, Handbook of American Indians North of Mexico (Bulletin 30, Bureau of American Ethnology, Washington, U. S. Government Printing Office, 1912). These tribes may be found in nine geographical or cultural areas which make convenient distinctions: the Southwest, California, the Plateau, the Plains, the Southeast, the Eastern Woodlands, the Mackenzie, the North Pacific Coast, and the Arctic areas.[2] Disregarding particular cultural areas, the Indian resides in every state in the Union, with high density areas in Arizona, Oklahoma, New Mexico, and California. A significant number also reside in North Carolina. More than 15,000 Indians may be found in each of the following states: Wisconsin, Minnesota, New York, South Dakota, Montana, Washington, Alaska, and Michigan.

Isolated and separate family clusters were stressed in the lives of the native American, and the tribes into which they were organized rarely numbered more than one hundred persons. Early life was simple and basic, and the people were hunters and gatherers. Some tribes opened forms of irrigational canals, some had crude forms of basketball, and some made bows and arrows, baskets, pottery, metal objects (from gold, silver and copper), and some were agriculturalists.

American Indian scholars have identified early sagas and poems which refer to the early Indians as the "Red Man," yet this term is a misnomer.

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[2]Clark Wissler, "North American Culture Areas," In; Roger C. James, J. F. Deetz, and Anthony D. Fisher, Eds., The North American Indians: A Sourcebook (New York: Macmillan, 1967), p. 28.

Sometimes this term is used to refer to the American Indian as a race of people, yet it may be used also to refer to the color of his skin. In reality, the Indian, like the American black man, may range in complexion from dark brown to yellow and even to white. Yet, it would probably be reasonable to conclude that the term "Red Man" is to the American Indian what "Black Man" is to the American Negro, particularly at this time in our history when so much emphasis is being placed on these minority groups, and when racial and ethnic pride is prevalent.

In the past, complete assimilation into mainstream America was expected of the American Indian. Assimilation was also forced on him. These patterns are rejected by the American Indian now as much, if not moreso, than they were in the past. The Indian has been reluctant to abandon his ways of doing things. He did not even submit to the language, religions, or cultural differences of the various tribes which comprise the [illegible]n as a racial or ethnic group. He is a great believer in cultural pluralism.

Few Americans realize or accept the cultural imprint that the American Indian has made on American society. A number of Indian words and expressions have become everyday language to mainstream America, such as "pow wow", "wigwam", "scalped," and "running the gauntlet." Certain Indian place names are popular. These include Illinois, Tucson, Mississippi, North Dakota, Wichita, and Sioux Falls. When most Americans think of Indians, they think of strings of beads, costume jewelry made of turquoise, the Indian dance, Indian music, such foods as corn or maize, or even the Indianhead penny or the Indian nickel.

We have seen in the recent past that militancy is just as important to the young American Indian as it has been, and as it is, to the young black. It is this group that we saw at Wounded Knee, South Dakota recently, which sought freedom and justice for Indian people, and which rejected old customs

and broken promises which they had known. The new Indian is rejecting the stereotyped Indian as the American black rejected his old stereotypes, and he is demanding that the Indian receive no small place in the making and shaping of his own life. In spite of the staggering amount of literature that is available on the native American, he has, in the past, received a small place in history. Clearly, histories must be rewritten, and must place the American Indian in proper perspective in American history, and in his native land.

The Literature: Subject Approach to Materials

The subject approach to the literature of the native American must be void of a bias approach, particularly the WASP bias which has been seen not only when the literature has been written, but when classification schemes have been developed. Whether or not the Library of Congress or the Dewey Decimal Classification Systems employ such bias is a matter subject to debate. Members of minority groups generally conclude that these classification systems do their literature an injustice, while those who devised the schemes contend that their arrangements are justifiable.

For the purpose of this discussion the Library of Congress system of classification and approach to subject headings will be discussed in brief. It must be kept in mind that, where the American Indian is concerned, some materials may be grouped under the heading "Indians", yet names of Indian linguistic families and names of single languages or tribes appear in separate listing. Moreover, if information is sought on Indians of North America, the reader should look under that particular subject heading. Examples of the subject arrangement of materials under "Indians" are:

Indians

American aborigines
American Indians
Amerinds
Indians - Ethnology

Names of tribes and linguistic families which should be consulted are numerous, and may be abbreviated thusly:

Aleuts
Algonkin Indians
Apache Indians
Azgeco-Tanoan Indians
Basket-Maker Indians
Biloxi Indians
Catawba Indians
Cayuga Indians
Cheraw Indians
Cherokee Indians
Cheyenne Indians
Chickasaw Indians
Chippewa Indians
Chocktaw Indians
Comanche Indians
Cree Indians
Croatan Indians
Crow Indians
Dakota Indians
Delaware Indians
Erie Indians
Eskimos
Fox Indians
Hopi Indians
Huron Indians
Illinois Indians
Iowa Indians
Iroquoian Indians
Iroquois Indians
Kickapoo Indians
Manhattan Indians
Massachusett [sic] Indians
Menominee Indians
Miami Indians
Missouri Indians
Modoc Indians
Mohawk Indians
Munsee Indians
Narraganset Indians
Natchez Indians
Navaho Indians
Nez Perce Indians
Omaha Indians
Onondaga Indians
Osage Indians
Ottawa Indians
Papago Indians
Passamaquoddy Indians
Pawnee Indians
Peoria Indians
Ponca Indians
Potomac Indians
Powhatan Indians
Pueblo Indians
Rappahannock Indians
Santee Indians
Seminole Indians
Seneca Indians
Shawnee Indians

Indians of North America may thus bear subdivisions giving the names of such tribes of linguistic names, or may be subdivided as follows:

Indians of North America

- Antiquities
- Juvenile literature
- Architecture

- Art
also subdivision Art under names of Indian tribes, e.g., Hopi Indians - Art
- Basket making
- Bibliography
- Biography
- Fiction
- History
- Music
- Mythology
- Schools
See Indians of North America - Education and particular schools, e.g., Carlisle, Pa. United States Indian Schools

The arrangement of materials within the Library of Congress Classification Scheme generally places materials on Indians under E as follows:

Indians	E 51-99
Indians of North America	E 77-99
- Antiquities	E98.A6
- Juvenile literature	E77 (yet readers are classed under PE1127.I5)
- Architecture	E98.A65
- Art	E98.A7
- Basket making	E98.B3
- Biography	E89-90
- Dances	E98.D2
- Employment	E59.E3
- Government relations	E91.U.S., E93
- Music	E98.M9; also ML3557
- Periodicals	E77
- Pottery	E98.P8

Additional study of the subject arrangement of materials on the American Indian should be made not only through analysis of classification schemes and subject heading lists, but through subjects used in various periodicals and indexes.

Research Collections on the Native American

In the introduction to Bury My Heart at Wounded Knee, Dee Brown states that the number of published accounts of the American West has reached the

thousands, with the greatest concentration of recorded experience and observation dating between 1860 and 1890. When the voice of the American Indian was recorded during this time, it generally came from the pen of a white man. Even if the Indian had known how to write in English and had recorded his experiences, he would have experienced difficulty in finding a publisher or printer, particularly as one considers the extent to which the white man suppressed the Indian.[3]

Voices of the Indian's past have been preserved, however, through pictograms, obscure journals, pamphlets, books, or the oral tradition through efforts of the Indians themselves. Lives of some of these early leaders, for example, were preserved in such sources as Norman Wood's Lives of Famous Indian Chiefs, from Cofachiqui, the Indian Princess, and Powhatan; Down to and Including Chief Joseph and Geronimo published in 1906 by the American Indian Historical Publishing Company. A study of Indian rock and other forms of art help tell the Indian story. "Among the richest sources of first-person statements by Indians are the records of treaty councils and other formal meetings with civilian and military representatives of the United States government."[4] During these meetings, most Indians spoke freely and candidly, as interpreters and recorders were careful to record their words as they were spoken. Many reports of the U. S. government, and various government documents have published these accounts. Joseph Dixon's The Vanishing Race, the Last Great Indian Council, Doubleday, 1913, also gives an account of such activities.

Examination of Lee Ash's Subject Collections shows a lengthy list of libraries that have gathered collections of materials by and about the American

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[3]Dee Brown, Bury My Heart at Wounded Knee: An Indian History of the West (New York: Bantam Books, 1972), p. xi.

[4]Ibid., p. xii.

Indian. Additional sources may be found in the National Union Catalog of Manuscript Collections and in its various supplements, although attention is given here to primary source materials, such as manuscripts and archives, and to oral history collections in libraries. A number of collections may contain several letters or original documents on particular Indian tribes or leaders. Thus, these two sources serve as valuable guides to collections of materials on the American Indian.

Extensive collections of materials on the American Indian may be found in libraries in the Midwest, the Southwest, and the West. In New York, the American Museum of Natural History Library contains an extensive collection of secondary sources, manuscripts, pictures and slides on Indians of North America and Mexico. The Museum of the American Indian, Heye Foundation, also in New York, has collected in excess of 25,000 volumes. The Museum has also published a significant number of items on the American Indian, many of which are included in the bibliographical section of this chapter. Columbia University, Music Library, houses a particularly strong collection of recorded ethnic music, including that of the American Indian.

In Philadelphia, the American Philosophical Society Library is strong in materials on linguistics and general ethnohistory of the American Indian. It contains cataloged volumes, manuscripts and pictures. A catalog of the manuscript holdings in this area is available under the Guide to Manuscripts Relating to the American Indian in the Library of the American Philosophical Society, compiled by John F. Freeman.

A Human Relations Area File and the Daniel Garrison Brinton Collection on aboriginal American linguistics and ethnohogy are found in the Museum Library of the University of Pennsylvania. Swarthmore College, Friends Historical

Library, houses manuscripts dealing with Quaker Indian work; materials on Standing Committee on Indian Concerns; Joint Committee on Indian Affairs of Baltimore, Genesee, New York, and Philadelphia, 1836-1849; Friends Indian Aid Association of Philadelphia, 1869-1876; Committee on Indian Affairs, 1887-1897; and papers of Quaker Indian agents Albert L. Green and Thomas Lightfoot.

The Haverford College Library, Quaker Collection, emphasizes conference materials of Indians and other "dependent" peoples, including Filipinos, Puerto Ricans, and blacks. Archives of Lake Mohawk Conferences on the Indians, which took place during the period 1883-1929, are here. Cataloged volumes, manuscripts, maps, and pictures are included in the Haverford collection.

In the District of Columbia, the Georgetown University Library contains an excellent collection of works on the American Indian and his languages, Indian missions, and other subjects.

The Museum Library of the University of Michigan houses materials on Prehistory, Archaeology and the American Indians, while the General Library contains the Human Relations Area Files. In Chicago, the University of Chicago Library has collected materials on the Ethno-History containing reproductions of source material relating to the first contacts of the white man and Indians in the Mississippi Valley. Special collections of U. S. government documents concerning Indians, treaties between the United States and the Indians, commissioners' reports, and other legislative matters that appear in Senate and House documents are collected in the Newberry Library, Edward E. Ayer Collection. Cataloged volumes, manuscripts, maps and pictures are included. Two publications describing the collection have been published: Narratives of Captivity Among the Indians of North America: A List of Books and Manuscripts. . .in the Edward E. Ayer Collection of the Newberry Library (1912), and A Checklist of Manuscripts in the Edward E. Ayer Collection (1937).

The Indian of the Upper Midwest is the focus of the collection in the Minnesota Historical Society Library.

In Oklahoma, the Thomas Gilcrease Institute of American History and Art Library houses over 30,000 cataloged volumes, numerous manuscripts, pictures and slides. The collection features history of the American Indian and Trans-Mississippi West. Some early journals and diaries are included, along with papers of John Ross (Cherokee Chief), Peter P. Pitchlynn (Choctaw Chief), and others.

The library of the University of Oklahoma contains over 18,000 cataloged volumes on the American Indian, over 5,000,000 manuscript pieces, 2,500 maps, and 250,000 pictures.

There are over 45,000 cataloged volumes, numerous manuscripts, maps, pictures and slides on the American Indian in the Denver Public Library. The collection includes materials on the history of the United States west of the Mississippi, with special emphasis on the Rocky Mountain Region. A separate catalog is provided to the collection. An index includes close to 2,000,000 entries of references to various aspects of western history covering such subjects as explorers, expeditions, fur trade, overland journeys, gold rushes and strikes, Indian affairs, development of western states and cities, and other subjects. The photographic collection of over 205,000 photographs, drawings and prints is a popular section in the collection.

The Library of the State Historical Society of Colorado contains over 115,000 cataloged volumes, manuscripts, maps, pictures, and slides on the Indians of North America and Mexico. In the Fort Lewis College Library, Durango, Colorado, manuscripts, archives, maps, pictures, slides, and cataloged volumes on the American Indian are included in the collection.

Like other state historical societies in the Southwest and in the West, the State Historical Society of North Dakota has collected materials on the North American Indian. Included are some 17,000 cataloged volumes, maps, and pictures. Emphasis is placed on Indians of the Northern Great Plains.

In the Southwest Museum Library, Los Angeles, there are over 25,000 volumes, numerous manuscripts, maps and pictures relating to aboriginal races of North, Central and South America. More than 125,000 items comprise the collection. Many long runs of anthropological and archaeological periodicals are included, along with materials on the history of California and the Southwest. A very large collection of facsimiles of pre-Columbian codices is available.

The H. R. Huntington Library is the depository for the Library of the Museum of the American Indian. Included in the collection are over 30,000 cataloged volumes, 5,000 bound serials, numerous manuscripts, pictures and slides. The collection is particularly strong in archaeology and anthropology, material pertinent to North, Central and South American Indians, both prehistoric [i.e. "pre-Columbian"] and contemporary.

A large collection, including government and non-government publications on the American Indian, is housed in the California State Library. Materials on the American Indian as well as the Chicano may be found in the library at the University of California-Davis.

Three black libraries contain some of the relevant materials which concern the American Indian: Hampton Institute, Dillard University, and Fisk University. Hampton Institute, Hampton, Virginia, which provided higher education for Indian students in late nineteenth century, contains archival materials on these activities, files of The Southern Workman, a black publication which it once published and which contains accounts of these activities with the Indian, and other

materials. An account of Hampton's interest in this area may be seen in the publication Hampton and the Indians which appears in the bibliography to this chapter.

Dillard University, New Orleans, houses the Archives of the American Missionary Association which contain thousands of cataloged documents. The collection emphasizes the period from 1846 while the Association stressed the abolition of slavery. Activities of the Association that related to the American Indian are included.

Fisk University contains a sizeable collection of secondary source materials on the American Indian, including many older works of the nineteenth century. It also includes notes and a manuscript prepared by Fred L. Brownlee and Charles S. Johnson titled A Memorandum of the Indian Work of the American Missionary Association and Visit to the Reservations, which is listed in the bibliography to this chapter.

Thus, we have examined in brief some of the library collections on the Native American which will lead the student, the librarian, and others to sources of original and secondary research materials, and which gives witness to the American Indian's contribution to the nation.

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CHAPTER III

The Literature and Culture of Black Americans

History and Culture

The history of black America has been related time and time again in numerous publications that have appeared in print from the early histories published in the late 1800's, such as George Washington William's History of the Negro Race in America from 1619 to 1800 through John Hope Franklin's From Slavery to Freedom, first published in 1947 and issued in subsequent editions through 1967. Accounts such as those presented here will give the student a fuller picture of black Americans than will be found in general histories of America. Usually such histories are extremely limited in their coverage of the black experience. It was not until recent times that the black man's contribution to the shaping of American history was recognized in most of these sources.

Black history necessarily looks beyond the United States of America for its roots. Looking back as far as the age of the great Sphinxes, pyramids, and public buildings of early Egypt, history tells us that black people were there in an active role. Even the physical appearance of the Egyptian will indicate that Negroid people found their cradle of civilization during this period.

The culture of Egypt and Ethiopia subsequently spread to many parts of Africa and began early cultures of black people throughout Africa. Origin of the slave trade was founded in Africa, and it was from here that most black people of today tend to trace their ancestry. As Africans were transported to the New World, they came in bondage. The history of black people with which this guide is

most concerned begins with the period of the peculiar institution of slavery in America and ends with the present-day activities of the new black revolution.

From the time that involuntary transportation of black people to this country to the end of that period, more than two hundred years passed slowly by. It was in the southern colonies of Virginia, Maryland, Georgia and the Carolinas that servitude and slavery had its beginnings in this country. Later efforts were made in New York, New Jersey, Pennsylvania and Delaware, where slaves were desirable as commodities of commerce rather than as laborers. Before the end of the colonial period, however, slavery as an economic institution in the middle colonies was looked upon as a failure.

The continued history of black America will reveal a great rise in the importance of slavery and the slave trade in southern states, and growth factors responsible for the upward surge. The maturing economic system of America was a direct result of the system of slavery that existed in the middle of the eighteenth century. From here history treats the characteristics of the black population by the turn of the century, the effect of slavery on the Industrial Revolution, the War of 1812, the emergence of the cotton kingdom and the continued interest in the African trade.

Some of the important developments during the height of the slavery period are the emergence of Black Codes, the social aspects of slavery and society, and the reaction of many slaves to their status. It was during this period that the black abolitionists emerged and the Underground Railroad had its beginning in an effort to fight the peculiar institution of slavery in sourthern states. Both white and black Americans were active in efforts to free the slave.

This period and afterwards in black history saw the emergence of many black writers such as William Wells Brown, Lunsford Lane, Moses Grandy, Lewis Clarke,

Frederick Douglass, J. W. Loguen, Solomon Northrup, Henry Bibb, William C. Nell, George Moses Horton, and others.

One of the most influential periods in American history as well as in the history of the black American was the Civil War. History shows the strides made toward freedom during this period, the policies of the confederates, and the role of the black soldier in the war. Black soldiers were also used to fight battles with the Indian, as seen in the work by Fairfax Davis Downey titled The Buffalo Soldiers in the Indian Wars (New York, McGraw-Hill, 1969). Four regiments were created for the specific purpose of helping to fight in the Indian wars.

During the Reconstruction period that followed, great efforts were made by both black and white Americans to adjust to an American way of life which had been drastically altered. The political currents of the time led to a great uneasiness, and there was still no peace in the South. As the new century began with 214 lynchings and as laws were made to favor continued white supremacy, the struggle of black America for mere survival became a hard task.

The social and cultural growth of the southern black man was aided by many factions, including northern philanthropy and the influential educator and leader Booker T. Washington. The new century saw a flux of urban problems, continued patterns of violence from lynchings to riots, and efforts to provide solutions to problems long since ignored by government agencies. The young black social historian, W. E. B. DuBois, openly expressed a consciousness of color, criticized Booker T. Washington for his advocacy of a subordinate role of the black man in society, and thus established a new platform for young black intellectuals, rejecting white domination and supremacy. His Souls of Black Folk, expresses his thesis. Yet, by the beginning of World War I, black people had come no closer to realizing a democracy either on the home front or in service.

A new type of black revolution was begun in the guise of what is popularly known as the Harlem Renaissance. Born in a period of distinct literary movement, the black writer took advantage of an opportunity to write about himself through poetry, song, and prose; fought back against social and economic injustices; and focused the attention of the nation on a new breed of black people. Black art and the black stage reflected similar protest elements from a group that was seriously race conscious.

The New Deal marked another beginning of a period of uplift for black people. The assistance of governmental agencies and various programs to provide economic relief emerged. The social and cultural progress of black America may be seen in the new trends in education and in various types of assistance from such agencies as the Julius Rosenwald Fund, the National Association for the Advancement of Colored People, the National Urban League, and other groups.

Numerous black scientists and scholars emerged, and some published significant works during this period. These included such notable figures as Charles S. Johnson, E. Franklin Frazier, Carter G. Woodson, Charles H. Wesley, A. A. Taylor, Lorenzo D. Greene, Kenneth Clarke, Ralph Bunche, Alain Locke, J. Saunders Redding, Sterling Brown, Ulysses Lee, Percy Julian, Charles Drew, George Washington Carver, and James A. Parsons.

The years of World War II saw the black man fighting at home and abroad for the cause of peace and freedom by serving in branches of military service and by working with groups such as the United Nations. In post-war years emphasis was placed on housing problems, labor unions, the black vote, racial tensions, and other issues. Various decisions of the Supreme Court such as those affecting interstate travel, use of public parks by black people, the famous 1954 Decision outlawing segregation in public schools, and the Civil Rights Act of 1964,

variously affected the plight of black people in the cause of freedom and justice. Perhaps the most far-reaching and comprehensive law ever passed by Congress of the United States regarding racial equality was the Civil Rights Act. It touched on voting rights, education, use of public facilities, and aided in solving many community problems regarding civil rights.

The new black revolution is not over, nor are the racial tensions that have been present for so long in this country. But the efforts of all races of mankind to work together toward common goals of freedom and justice are very much alive. As new history is being made, newer histories are being written to put in proper perspective the role of all Americans in the shaping of our nation. It may be said with certainty that the literature of the future will be more multi-cultured than it has been in the past as we move toward greater unity and peace.

It is perhaps the period of the new black revolution that is best known to the average American, for it is this period that we are experiencing today. The study of this period alone does an injustice to history in its failure to account for conditions leading to present struggles. Additionally, the black man has played significant roles in the growth and development of the United States, and has been caught up in all wars, whether economic, political, or social.

To study black history without a knowledge of the fuller picture of American history is less meaningful. The student must have an appreciation for the relationship between black and white America, between blacks and Indians, and between blacks and other minority ethnic groups in America. It is only after a study of several cultures that the study of one of its components becomes more relevant.

The Literature: Subject Approach to Materials

In the case of subject headings and classification schemes which arrange and/or index black materials, it may be generalized that a distinctively WASP bias may be seen in the design of these systems. In examining tools which contain these systems, one can readily see the direct influence of social conditions on subject headings and on classification systems. For example, until the term "black" came into vogue, subject headings used the term "Negro". It was not uncommon to find the term "Negro" spelled with a lower-case "n" in much earlier publications. Another term which may be used now from time to time is "Afro-American."

Titles of very early books often bore a variety of titles given to black people. These included, for example, The Colored Patriots of the American Revolution, by William C. Nell (1855); Black Reconstruction in America, by W. E. B. DuBois (1935); A Century of Negro Migration, by Carter G. Woodson (1918); later such titles as Black Voices: An Anthology of Afro-American Literature, compiled by Abraham Chapman (1968), show use of the terms "black" and "Afro-American." It is commonplace to find titles published now which include either of these two terms, while the term "colored" is never used.

The most comprehensive, interesting, and timely study on the subject approach to black materials may be seen in Jean Cazort's Handbook for the Organization of Black Materials (prepared for the Institute on the Selection, Organization and Use of Materials by and about the Negro, Fisk University Library, 1971). While the reader is urged to consult this handbook for detailed study, selections are given here which show how materials might be arranged.

The Library of Congress System uses a catch-all number for many black subjects,

E185, while Dewey uses 301.45 as a catch-all number. Examples of subjects which fall outside LC's catch-all E185 are:

Missions to Negroes	BV2783
Negro folklore	GR103-112
Negroes in World War I	D639.N4
Negro secret societies	HS2259-2261
Negro citizenship	JK1781-1783
Negro suffrage	JK1923-1929
Education of Negroes	LC2801-2803
Negro music	M1670-1671
Negroes in art	N8232
Negro drama	PN6120.N4
History of Negro authorship	PS153.N3

The handbook further discusses the special Cutter number which LC provides for black materials as follows:

Z6944	Periodicals and newspapers Special topics, A-Z (for classes of periodicals not otherwise provided for under subjects)
.A6	Amateur journals
.C5	Children's periodicals
.L5	Little magazines
.N39	Negro newspapers
.W6	Women's periodicals

The LC subject headings list updates an earlier list prepared in the Fisk University Library by Frances Yokum. Some newer terminology has been included, along with cross references to various headings which relate to black subjects. In the handbook for black materials, Mrs. Cazort suggests that in special black collections, "one might do well to work out his own list including such topics as Harlem Renaissance, Poor People's Campaign, March on Washington, etc."[1]

Following the discussion of classification and subject headings, the handbook compares subject headings on black topics that are found in such sources as Social Science and Humanities Index, Public Affairs Information Service, Readers'

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[1]Jean Elder Cazort, A Handbook for the Organization of Black Materials (Prepared for the Institute on the Selection, Organization and Use of Materials by and about the Negro. Nashville: Fisk University Library, 1971), p. 19.

Guide to Periodical Literature, and Education Index. Even in 1971, when the study was made, "black" as a subject heading was used sparingly.

Library Collections on Black Americans

The great amount of interest that is shown in black people today and the attraction that black literature has to the scholar tend to imply that the study of the black man is still a virgin field. There is a need for greater exploration of fields of study on black people and for the location of materials that are necessary for such studies.

The term "special" may have different meanings, ranging from something that is uncommon or noteworthy to something that is extraordinary. We may conclude that the characteristics of a special collection suggest scarcity, comprehensiveness, quantity, and worthwhileness of the materials located there. Many predominantly black colleges claim to have "special" black collections of one sort or another. In fact, as one searches through the various directories in an effort to identify the special black collections he may conclude that the number of so-called collections of this type that are located in so many small institutions, or even parts of larger institutions, will give the appearance of commonness. This certainly casts doubts on the scarcity, comprehensiveness, quantity and worthwhileness of the materials located there.

There is also a constant increase today in the number of individuals who are making it their hobby to gather black literature. Some consider themselves scholars in black studies. The professional world of bookdealers, librarians and research students is taking on some of the significance of this phase of American life. The possibility of any significant financial support and a systematic method of collecting, preserving and reproducing the books, other printed materials, manuscripts, and illustrative evidences of black life and

culture are just beginning to receive serious attention.

Scholars who are interested in black studies tend to prefer the most complete collections of materials that are available. This probably means the Library of Congress, the Schomburg Collection, Howard, Fisk, Tuskegee, and Atlanta, but this is also neglecting many other important sources of research materials. Although the number of volumes in a special collection does not necessarily mean quality, it is obvious that the larger the collection the more likely the possibility of the inclusion of many signigicant titles. This also indicates depth.

The problem of identifying primary and secondary source material on the black man is a tremendous one. While many scholars are well aware of the large research collections on black people that are available, there are also numerous collections of manuscript and other materials located in many of the smaller academic and public libraries, as well as files of correspondence and other papers located in many business organizations. Frequently the records from business and organizations are destroyed or lost as they go out of business or relocate. The Race Relations Information Center, formerly the Southern Education Reporting Service, located in Nashville, Tennessee, conducted a project to locate all such files and to try to stress to the owners the necessity of having these materials preserved for research by the scholar. The project resulted in a publication titled Directory of Afro-American Resources, published by the H. W. Wilson Company in 1970. The catalog is extremely valuable to academic researchers, journalists, government officials, librarians, intergroup relations agencies, teachers, and others who are interested in black studies. It is an important instrument that provides some bibliographical control over research materials, opens to scholarship those documents that had been obscure, and includes a listing

of the more popular ones. It also attempts to identify both primary and secondary source materials concerning the black man.

Published bibliographies have been unable to keep pace with the materials in this subject area and consequently activities and interest in this area are virtually misplaced. Bibliographies are scattered, and reference books are frequently limited in scope or have serious omissions because they were rushed to the press. This has been especially true during the last few years when there has been so much focus on black America. Many handbooks and guides have been published during the past 25 years, yet, they fail to describe in detail the materials in the collections that they list. Arna Bontemps, Dorothy Porter, and others have written articles in journals listing and describing the various outstanding collections of black materials, but these are either outdated or highly selective, or both. Some of these collections have been described in detail in journal articles or in publications from the various collection centers, but these are limited in number.

The primary purpose of this discussion is to identify and briefly describe some of the collections in various locations throughout the United States that relate to the black literature. Emphasis is placed on the primary collections, especially those that contain a considerable number of books, pamphlets and other materials which will provide the researcher with background materials and literary works. Some of the outstanding smaller collections that are contained in such collections as those of historical societies, state libraries, private collections and public and special libraries are included.

Federal and State Libraries and Archives

Washington, D. C. may be recognized as one of the outstanding library centers for the study of the black people. The library of Congress, the Smithsonian

Institution, the National Archives and the libraries of the various departments of government contain valuable materials on this subject. In the Library of Congress, our national depository, there is a large collection of books and pamphlets of great value. Carter G. Woodson presented several valuable manuscripts relating to black people to the Library of Congress in 1929. Among the materials were papers which contain letters of black people of the earlier period, 1855-1914, and many special collections of letters relating to the great northward migration of black people in the decade from the opening of the World War, 1914-1923. Woodson's gift supplemented the materials in black studies that were already in the library.

The large and successful project of the Library of Congress of copying materials for American history which are located in various libraries in other countries has resulted in additional rich sources of information for black studies.

Federal Archives are recorded of lasting value which were made or received in the transactions of business by officials of the Federal Government of the United States. Such records are now preserved in the National Archives Building in Washington, D. C., as well as in Presidential libraries and Federal Records Centers located in several parts of the United States. These materials are extremely varied in subject matter and form. The U. S. Congress, White House, executive departments, independent agencies, and Federal courts send these materials to the Archives. The activities and interests of the U. S. Government from the American Revolution through World War II are represented here and describe aspects of life of residents of the United States.

Federal Archives are made available to researchers in various ways, such as through mail, interview, or telephone. Researchers frequently find materials

of interest to them in the Archives by reading the National Archives Guide or examining reference information papers and special lists and guides which may be distributed by the Archives or by public and university libraries.

At the beginning of this century several states created departments of archives and history, or some department which was concerned with the collection and preservation of public archives. There is obvious value in the records that are housed in these archival collections. One of the largest collections of archival materials to be found in state libraries is in the Virginia State Library. The archives contain valuable manuscripts of thousands of pieces dating from colonial times. There are items relating to Virginia, as well as to church and local subjects.

Another example of the type of materials that may be located in state or country archives may be seen in the state of Georgia. In Georgia, for example, records may be found in the Oglethorpe County Archives which relate to the system of bond servitude.

Special Libraries

Among the special libraries that contain materials on black people are the libraries of the various historical societies. Contents of these collections differ from the content of collections in various other types of libraries. These societies aim to collect and preserve all forms of library materials on all subjects, and they are especially interested in the history of the locality where they are.

Historical societies may be national, regional, state or local. The researcher must consider the locality as he seeks materials located in the historical societies. One of the outstanding state historical societies in the nation is the State Historical Society of Wisconsin. There are materials concerning the civil rights

movement in the South, and some 2,500 titles relating to black people.

The Division of Archives and Manuscripts of the Wisconsin Historical Society contains microfilm of papers, correspondence, reports, news releases and minutes of meetings concerning civil rights movements and projects. The Historical Society of Pennsylvania contains important records on slavery and on free black people, especially in Pennsylvania. There are records of the Friends' meetings which give valuable aid to the scholar.

The New York Historical Society contains many books and pamphlets on slavery in the United States. There are narratives written by slaves, sermons, speeches, and reports of colonization and anti-slavery societies from 1800 through the Reconstruction. The California Historical Society contains numerous pictorial works and printed matter on the history of black people.

Public Libraries

Several of the large public library systems in the United States have outstanding collections of black materials. One of these is the Boston Public Library which contains an extensive collection of materials on the black man and slavery, a number of rare broadsides relating to black people and special materials on the West Indies and slavery.

The Providence Public Library, Providence, Rhode Island, houses a special collection on the American Civil War and Slavery. Over 15,000 cataloged volumes in the library relate to black subjects. There is an outstanding collection of materials on slavery, as well as a collection of folklore and orientalia in the Public Library of Cleveland, Ohio. The Los Angeles Public Library has collected several hundred volumes of fiction relating to the black man. Materials on black people, slavery, and the Civil War may be found in the Birmingham Public Library,

while the Brooklyn Public Library places emphasis on original fugitive slave pamphlets from 1690 to the 1850's.

The Hackley Collection of the Detroit Public Library is concerned with the black man's achievements in the performing arts -- music and its many manifestations, television, radio, dance, films, and the theater. Efforts are made to collect books, musical scores, recordings, photographs, programs, clippings, etc.

Perhaps the most outstanding collection of black materials to be found in a public library in the United States is the Schomburg Collection of Negro Literature History, located in the 135th Street Branch of the New York Public Library. It is probably the best known, certainly the most widely publicized, and indeed one of the most important centers in the world for the study of black people. The nucleus of this collection is the private library of Arthur A. Schomburg. The collection of books, manuscripts, and various forms of material has been expanded many times. Several African collections and various art pieces are also included there.

Private Research Libraries

There are several admirable collections of black materials which are located in the large private research libraries in the country. Notable among these are the Henry E. Huntington Library and Art Gallery in San Marino, California, and the Newberry Library in Chicago.

The Huntington Library is especially strong in books relating to the slave trade and the anti-slavery movement before 1865. The Newberry Library does not collect current events, and therefore the holdings there are virtually all historical. The library is strong in materials on the reconstruction movement.

College and University Libraries

Some of the more distinguished collections of black materials may be found in libraries in colleges and universities. The anti-slavery materials in the library of Oberlin College comprise one of the largest and most important collections on anti-slavery literature in the country.

Among the materials relating to black studies that are in the Boston University Library are the personal papers of Martin Luther King, Jr., as president of the Southern Christian Leadership Conference. The Boston University Africana collection is strongest in materials on the sub-Sahara. Holdings are comprised of materials in various forms. Perhaps one of the largest African government collections in the country may be found in the Boston Africana collection.

Another outstanding collection on anti-slavery literature is in the Cornell University Library. It is probably even larger than the Oberlin collection, and deals with organizational and political efforts. Materials relating to slavery, abolition, and the Civil War may be found in the Harvard University Library. Harvard is also especially strong in its collection of African materials.

The James Weldon Johnson Memorial Collection of Negro Arts and Letters, located in the library at Yale University, is particularly outstanding for its literary works, letters and materials by black authors of the early twentieth century era.

Northwestern University and Duquesne University contain notable collections of Africana. In the west, one of the most notable collections of materials on the American black man and Africa may be found at the Hoover Institution on War, Revolution, and Peace, located at Stanford University. Outstanding collections of black materials are also housed at the University of California at Los Angeles, Davis, and Santa Barbara. In the south, the University of North Carolina Library contains an abundance of materials relating both to the black man and to Africa.

The special black collections in the predominantly black colleges are growing in number. Some of the outstanding ones are located at Texas Southern University, Atlanta University, Hampton Institute, Howard University, and Fisk University. The Heartman Negro Collection at Texas Southern University emphasizes the historical, rather than the contemporary, aspect of the black man's contribution to world progress. It is perhaps the largest and most important collection on the black man to be found in the southwestern section of the United States.

The Countee Cullen Memorial Collection at Atlanta University emphasizes black life and culture around the 1940's. These materials supplement the other materials in the Negro collection at Atlanta.

The Hampton Collection is rich in rare pamphlets. Hampton Archives is an important source of information on education of black people, history of black people in Virginia, and materials concerning decendants of slaves.

Howard University houses the famous Moorland Foundation, The Library of Negro Life and History. It contains materials relating to the curricular offerings at Howard, and includes a special African collection. The library at Fisk University contains one of the oldest and most definitive collections of black literature in the country. Included are over 30,000 volumes, over 1 million manuscript pieces, and many materials in various form that relate to the black man.

While many of the sources of materials on the black man have been identified and described, there still remains the task of identifying and fully describing many other collections that are of value to the researcher. The work of those who are laboring to provide rich, varied, and exhaustive collections of materials by and about the black man has really just begun.

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CHAPTER IV

The Literature and Culture of Japanese and Chinese Americans

History and Culture

Elements which comprise the history and culture of the Japanese bear the influence of many other cultural groups, and may be traced back several centuries. Some 5,000 years before the beginning of the Christian era, the Japanese Islands were occupied by this group of people from the Asian mailland. For over a century, Japanese have been in continental United States, having arrived in the Northwest even before the first white settlers came from Europe. In the state of Washington, early white settlers found Japanese slaves among several Indian tribes.[1]

As they migrated to the United States, the Japanese were forced to overcome numerous obstacles. One of the primary barriers which confronted these migrants was the embargo on emigration in the 17th century which the Tokygawa shogunate imposed. The subsequent acceptance of a peace treaty between the United States and Japan, and later the rise to power of Japanese Emperor Meiji, made Japanese migration to the United States possible again. As Japan experienced a series of severe economic conditions and crop failures, it sought to permit contract laborers to migrate to the United States disregarding an earlier fear that the export of laborers would reduce Japan's prestige among other nations.

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[1]George F. Carter, Man and the Land (New York: Holt, Rinehart and Winston, 1968), p. 111.

As the newcomers settled in Hawaii, they were isolated from other national groups. Until the Immigration Act of 1924, which cut off immigration of Orientals to the United States and its territories, the Japanese population outnumbered white immigration. The Japanese began to enter the retail trade as shop owners and also worked in the sugar cane fields. By early 20th Century, the American Japanese were concentrated in Pacific Coast areas, particularly in San Francisco and the Bay Region.

Donald K. Fellows identified five classifications of the Japanese in America which the Japanese themselves use: "Issei (born in Japan), Nisei (the 'second generation' and the first to be born in this country), Sansei (the 'third generation,' children of the Nisei), Yonsei ('fourth generation,' children of the Sansei), and Kiebei (American-born, but educated in Japan)."[2]

The Issei, or the Japanese who first came to the United States, were mostly from rural areas in Japan, bearing old cultures and indoctrinated in the older religions of Japan. They also emphasized the "family system," an important element which helped to shape acculturation and assimilation patterns of the Japanese American. As the Issei attempted to "fit in" to the culture of mainstream America, they experienced various prejudices because of their race, their Oriental appearance, and their poor facility with the English language. The Nisei sought better education, including a college degree, yet found no better jobs than their parents and were forced to return to farms or to the gardening businesses of their parents.

Soon after the Empire of Japan attacked Pearl Harbor in 1942, President Roosevelt ordered the evacuation of all Japanese from the West Coast and from the Hawaiian Islands. The constitutional rights of Japanese citizens in the

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[2]Donald K. Fellows, A Mosaic of America's Ethnic Minorities (New York: Wiley, 1972), p. 133.

Hawaiian Islands protected the Japanese who were there, yet, on the mainland, the Japanese who were aliens and/or citizens, were sent to Relocation Centers outside the coastal area. When the war ended, the Japanese returned to the West Coast to continue their lives in America.

Acculturation of the Nisei and especially the Sansei was attained rather rapidly, while assimilation has been more difficult because of skin coloring and facial characteristics. The Nisei, the Sansei and the Yonsei insist on cultural pluralism, yet they do not disregard their heritage. Japanese religions, language, culture and the arts are now being stressed.

While the Japanese American resides in all fifty states, the greatest number may be found in Hawaii, California, Oregon, Washington, and sections of the Eastern United States. Elements of Japanese culture which are best known to mainstream America are Japanese architecture, art, and particularly the Japanese gardens.

Other racial groups have also migrated to the United States during the past one hundred years. Included in these groups were the Chinese, who arrived before the Japanese, and who also sought a better life than they experienced in their overcrowded homeland. The history of the Chinese people shows that the first Mongoloid peoples in China can be traced to around 4,000 B. C. They served as cattle breeders, primitive agriculturalists, simple hunters and gatherers.

The first Chinese to migrate to the United States arrived around 1847. This group was comprised of schoolboys who were brought over by a missionary for education in Massachusetts. The Chinese continued to immigrate until the Chinese Exclusion Act, curtailing their entry, was passed in 1882. As the Chinese population in America grew during the century that passed since they first came, they became known as "sojourners" and not as permanent residents.

Chinese who settled in Hawaii worked in the sugar cane fields, as the Japanese did later. On the mainland, they worked in mining camps and on the railroads, particularly in California. Much of the work of the Northwest Pacific Railroad may be attributed to the Chinese immigrant.

When large numbers of Chinese migrated to California in the 1850's, race prejudice against them was practiced almost immediately. Between 1853 and 1902, many laws were passed by the United States and by various states, such as Washington and Seattle, which allowed for the exclusion as well as the prosecution of Chinese in many ways. In 1859, the state superintendent of public instruction in California "protested against the attempts to force 'Africans, Chinese, and Niggers' into white schools, and the California Statute of 1860 excluded Mongolians, Indians and Negroes from the public schools. Later, in 1870, the California school laws were reorganized into one act which provided separate schools for the white and for other races."[3] Some of the U. S. laws which tended to institutionalize prejudice against the Chinese were:

1. The Exclusion Law, May 6, 1882, excluding Chinese laborers from the United States, and denying citizenship to Chinese living in the United States.
2. The Scott Act, October 1, 1888, prohibiting the return of Chinese who had temporarily left the United States, while also continuing to prohibit the immigration of Chinese laborers.
3. Act of November 3, 1893 (Officially entitled: An Act to Amend an Act Entitled "An Act to Prohibit the Coming of Chinese Persons into the United States," approved May fifth, eighteen hundred and ninety-two.), making immigration of Chinese businessmen more difficult and creating additional hardships for Chinese already in the United States.

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[3]Cheng-Tsu Wu, Chink (New York: World Publishing Company, 1972), p. 12.

4. Joint Resolution of July 7, 1898, excluding Chinese from Hawaii.
5. Act of April 29, 1902, extending the Chinese Exclusion Law indefinitely, and restricting the Chinese in the Philippine Islands.[4]

Various acts of violence against the Chinese in America have occured, making the plight of the Chinese extremely difficult. In 1885, a number of Chinese laborers of Rock Springs, Wyoming Territory, were killed or wounded by acts of violence against them. During the period 1885-1886, several anti-Chinese outbreaks and riots were seen in Seattle and Takoma.[5] Thus, the laws passed by the United States and various states, the institutionalization of racism against the Chinese, and the acts of violence against the Chinese may have helped popularize the expression "A Chinaman's chance" in America. Certainly, these activities attest to the years of struggle and hardship which the Chinese have witnessed and/or experienced in America.

The Chinese began to cluster in such urban areas as Boston, New York, and Chicago when they dispersed from California. Some served as "houseboys". some opened hand laundries, and others opened restaurants. The Chinese were forced to seek any type of employment that they could, especially since work in areas controlled by labor unions was denied them. Today, the Chinese American is centered primarily in California, with large numbers also in Hawaii and in New York. Some have migrated to the South where they, like other orientals, are now considred whites rather than blacks. Young Chinese and Japanese may be seen in such widely scattered sections of the country as Richmond, Virginia, Durham, North Carolina, and Atlanta, Georgia.

The two main groups which comprise the Chinese American today are the original descendants or their descendants (from South China, or the Cantonese),

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[4] Ibid., pp. 18-19.

[5] Ibid., pp. 168-207.

and the Taiwanese (refugees from mainland Asia).[6] The American-born Chinese and some of the Canton-born consider themselves American, speak American English, and have adopted American customs. Full assimilation is impossible because of their physical characteristics and skin coloring, as is the case with the Japanese American.

Discrimination against the Chinese in America has taken many forms: political, legal, and cultural. Persistent assaults have been made on the Chinese through characters in motion pictures, fiction, comic strips, newspapers, textbooks, folklore, and in other areas. The Charlie Chan movies do little to improve the image of the Chinese American, and helped to lead to stereotyping. In the 1960's in particular, institutionalism of racial prejudice against minorities in America began to erode, as blacks, Jews, Puerto Ricans, Indians, Asians, and others sought social reform and stimulated significant amounts of civil liberties movements.

Younger members of these groups have been particularly active in stimulating these activities. Some of the younger Chinese Americans have organized radical groups bearing such names as "Boxers" and "Red Guards" and seek to prevent tourists from visiting Chinatowns in New York and in San Francisco, alleging that their communities are not zoos. Older stereotypes, such as the pig-tailed coolie, have been displaced.[7]

Prejudice against the Chinese American today is no longer gross or blatant but probably exists in couched, sophisticated, subtle forms which may lead to the interpretation that he is no longer discriminated against. Various literature on the Chinese American and on Minorities in America support the theses that the Chinese American is still a target group for race prejudice and discrimination in America.

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[6]Fellows, p. 109.

[7]Cheng-Tsu, p. 221.

The Literature: Subject Approach to Materials

Brief examination of the subject headings used in various periodical indexes, in the Library of Congress Subject Heading List, and in Sears List of Subject Headings suggest that headings used for materials relating to Japanese and Chinese Americans present fewer problems to the library school student and to the reader than was seen in headings used for materials relating to the native American and the black American. This is true primarily because headings such as "Chinese", "Japanese", and "Orientals" are used consistently so that the student knows almost immediately which headings he should approach. In the case of black literature, references are needed from "Negro" to "black", while in the case of the native Americans, the reader must search for information under the names of various tribes as well as "Indians of North America" and "American Indians".

The Library of Congress subject headings list gives a variety of information under the heading "Japan" as follows:

Japan
-Civilization
-Emperors
-Foreign relations - U. S.
-Relations (general) with the U. S.

Japanese Drama (Collections in European languages, PL 887-8; History in European languages, PL871; Japanese, PL734-5, PL771-7)

sa Kabuki (Japanese drama and theater)
Nō (Japanese drama and theater)

Japanese flower arrangement
See Flower arrangement, Japanese

Japanese in California, [Formosa, the U. S., etc.]
-Legal status, laws, etc.

Japanese in San Francisco
xx Aliens
Example under Emigration and immigration

Japanese in the U. S.
xx Deportation

Japanese literature
-Medieval
-Edo period, 1600-1867
-Meiji period, 1867-1912
-20th century

Japanese literature (English) (Duplicate entry is made under English literature - Japanese authors, or English poetry-Japanese authors)

Japanese students in the U. S. [etc.]

Japanese wrestling
See Sumo

Interestingly, Japanese literature written in English may be found under several headings as given above. Information on Japanese in the United States, or particular sections of the United States such as San Francisco or California, may be found by searching under those particular headings.

Similarities may be seen between headings used for materials on the Japanese and Japanese in the United States and those used for the Chinese and the Chinese in the United States. Examples of these headings are as follows:

China
-Commerce
-U. S.
Note under U. S. - Commerce
-Han dynasty, 221-207 B. C.
-Sui dynasty, 581-618
-Sung dynasty, 960-1279
-Ming dynasty, 1368-1644
-19th century
-Revolution, 1913
-1945

Chinese drama (History, PL2934-5; Theater, PN2870-2878; Translations, PL3277.E5, etc.)
-20th century

Chinese in the U. S.
xx Deportation
-Juvenile literature
-Legal status, laws, etc.

Chinese language
-Dialects
-Translating
-Writing

Chinese literature
-Early to 210 B. C.
See Chinese classics
-20th century
-Japanese authors
x Japanese literature (Chinese)

Chinese students in France, [the U. S., etc.]

Chinese studies (Sinology)
x Sinology
xx Oriental studies

The classification of materials on Japanese and Chinese Americans will require careful analysis before conclusions can be drawn. Sze-Tseng Wang made a brief study of problems encountered in cataloging Chinese materials and reported his conclusions in an article entitled "Cataloging Pirated Chinese Books"[8] which has certain implications for cataloging materials on the Chinese American, particularly where entries are concerned. According to Mr. Wang, pirated editions of Chinese books, originally published between 1912 and 1949, were again published through mass production in Hong Kong and Taiwan. These books are primarily reference works or various types of works in the social sciences, humanities and recreation. Cataloging these materials may present few problems in academic libraries where a Chinese collection is well established, as, for example, at Ohio State University, where a collection was developed to support a teaching program. Such libraries are likely to have good bibliographies and reference tools which make identification of the work at hand easier. In addition, the well-established collections may already have the pirated edition in its original edition so that cataloging will present no problem.[9]

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[8]Sze-Tseng Wang, "Cataloging Pirated Chinese Books," Library Resources and Technical Services 15:385-92, Summer, 1971.

[9]Ibid., pp. 385-7.

Library Collections on Japanese and Chinese Americans

The vast number of Japanese and Chinese who are in the United States suggest the need for libraries to develop collections which would give this group of Americans materials on their history and culture. Similarly, the student who is of other backgrounds would find these materials important for a study of the Japanese and the Chinese. Some of the collections which have been assembled in American libraries support academic programs in oriental studies or programs relating more specificially to either the Japanese or the Chinese.

Materials on the history of Japan may be found at Northwestern University where over 12,000 cataloged volumes are collected. The collection relates especially to politics and government, with many materials written in the Japanese language. Special emphasis is placed on the 20th century.

The University of Maryland contains more than 60,000 cataloged volumes relating to Japanese history, especially World War II and the Occupation Period.

Japanese local history and materials related to modern Japan (since 1868) may be found in the University of Michigan, Asia Library. Also included are principal Japanese authors and their works, special collections of Japanese drama, modern Japanese literature and literary criticism.

The Gest Oriental Library and Far Eastern Collections of Princeton University contains over 21,000 cataloged volumes, manuscripts and maps on Japanese history. Works in belle letters and the social sciences are also included.

Materials on Japanese language and literature are collected in the Orientalia Division of the Library of Congress. The Library of Congress also

houses a large collection of materials from Japanese military archives which were formerly confidential. The largest collection of materials on Japanese language and literature to be found outside the Orient are in the Library of Congress.

Japanese legal materials may be found in the Law School Library of the University of Washington.

The University of California Library, Los Angeles, collects materials on Japanese drama, and includes in its collection many examples of costumes, fans, swords, kimonos, and other materials. The Oriental Library of UCLA contains materials on all subjects related to East Asian studies, with special emphasis on art, archaeology, Buddhism, history, languages literature, and also Chinese opera. There are over 20,000 volumes on Japanese literature. The special collections area of UCLA contains information on Japanese in the wartime, and U. S. War Relocation Authority Records, particularly the center at Manzanar.

Paper issued at War Relocation Authority centers, U. S. War Relocation Authority records, and correspondence of Japanese-Americans assigned to relocation centers are housed in the Hoover Institution on War, Revolution, and Peace, Stanford University.

The General Library and the East Asiatic Library, University of California, Berkeley, house numerous cataloged volumes, and many uncataloged volumes on various subjects, including Japanese literature published in the Meiji period (1868-1911).

Over 55,000 cataloged volumes, manuscripts, maps, pictures and slides relating to Japanese language and literature may be found in the East Asiatic Library of Columbia University. Included also are the Dai-Nihon Zoku Zokyo, in 750 volumes, published in Kyoto between 1905 and 1912.

Materials on the broad aspect of Chinese language and literature may be found in a number of libraries. The General library East Asiatic Library, Kiang Kang-hu and John Fryer Libraries of the University of California, Berkeley, contain over 153,000 cataloged volumes, over 75,000 uncataloged volumes, numerous manuscripts, maps and pictures. Stone rubbings are also included. Materials there also include the Kiang Kang-hu Collection of Chinese publications of the late 19th and 20th centuries, and late Ch'ing tracts, papers and pamphlets which are difficult to locate elsewhere. The John Fyrer Chinese Library houses standard Chinese literature in the Ch'ing dynasty and important early translations of western works, mainly scientific, which were made at the Translation Bureau of the Chiangnan Arsenal, Shanghai.

The Oriental Library of the University of California, Los Angeles, contains materials relating to Buddhism, history, language, and other subjects relating to East Asian studies. This collection was also described under the discussions on Japanese literature.

Stanford University, Hoover Institution on War, Revolution, and Peace contains over 70,000 volumes in Chinese; 10,000 in Western languages, and numerous periodicals, newspapers and government documents. The Chinese language collection is strong in source materials on Chinese Communism, political and social movements, and modern history. Chinese literature, language, economics, anthropology and other subjects are also included. Bibliographies which have been prepared are based on Japanese-sponsored governments in China, 1937-1945; leaders of Twentieth Century China; the Chinese student movement of the period 1927-1937; and the Overseas Chinese and the Chinese Communist movement, 1921-1937 and 1937-1949. Other special studies have also been published by the Institution.

Local histories and histories of the Ch'ing period (1644-1911) are collected in the Library of Congress. The collection of the University of Chicago stresses East Asian languages and literature.

The University of Kansas Library contains materials on radical political movements in China and Japan; modern and classical Chinese literature; and a strong western language collection which supports the Area Studies Program and which contains numerous volumes of Asian-language materials with special emphasis on Japanese and Chinese political science, history, anthropology, sociology and economics.

Materials on Buddhism, Chinese medicine and many rare editions are in the Gest Oriental Library and Far Eastern Collections at Princeton University. The Columbia University Libraries, East Asiatic Library, contains Chinese-language publications on all the social sciences and the humanities. Included are unique collections of Chinese family histories and early Chinese writings.

The University of Virginia is believed to have the only collection of Chinese works in any Southern college or university library.

Newspapers, periodicals and clippings relating to Mainland China are housed in the Center for Research Libraries, Chicago. Clippings are indexed in Index to the Material on Communist China Held by the Union Research Institute, Hong Kong, 1937.

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CHAPTER V

The Literature and Culture of Chicanos

History and Culture

While it is difficult to determine how the term "Chicano" was born, literature suggests that it came from the northern part of Mexico. Once considered derogatory, as, for example, the term "black" was at one time with the Negro, younger generations have revived the term so that it is now generally accepted. Roots of the term Chicano may be seen in the language of northern Mexico called "Calo" and locally named "Pocho." It has been suggested that the citizens of Chihuahua in northern Mexico took the "Chi" from Chihuahua, joined it with the word "cano" from Mexicano to form Chicano.[1] Another thesis is that the term derives from unsuccessful efforts of Anglos in Texas to pronounce "Mejicano" with a Spanish accent, thus pronouncing it "May-CHE-Kano.[2]

References to that group of people now called Chicanos may take various forms: Spanish-American, Latin American, Mexican, Mexican American and Hispano. Mexicans who live in New Mexico tend to prefer the term Spanish-American; those in California choose the term Mexican American, while descendants of colonial Spaniards who have no Indian blood prefer the term Hispano.[3] Regardless of which term the Chicano uses or prefers, the common bond between

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[1]Wayne Moquin and Charles Van Doren, eds., A Documentary History of the Mexican Americans (New York: Praeger, 1971), p. 388.

[2]Donald K. Fellows, A Mosaic of America's Ethnic Minorities (New York: Wiley, 1972), p. 58.

[3]Moquin and Van Doren, p. xiii.

this group of people is the desire and demand for citizenship in every sense of the word.

The Chicano owes much of his heritage to the Spaniard and to the Indian who lived in southern Mexico in about 4,000 B. C., and by the time of the Spanish Conquest in the 1520's, many tribes were already inhabiting Middle America. These included the Azteca, the Toltecs and the Maya, who evolved a complex system of civilization with their powerful tribes. Here the Indian also developed corn, or maize.

Both the creativeness and industriousness of the ancient Chicanos led them to excel as artists, craftsmen, architects, statesmen, engineers, city planners, and warriors. Their traders traveled great distances and helped to spread the culture of Mexico to other parts of Central America. Centers of higher education in areas of ancient Mexico were also known to exist at that time. The ancient Mexicans also wrote excellent poetry, published historical and religious works, and addressed philosophical questions.[4]

The Spaniard's move to conquer Mexico in the 1520's resulted in the destruction of many Indian groups or empires, moving hastily to conquer the Aztecs. Some of the empires, particularly those in northern Mexico and in the jungles of Yucatan-Guatemala, somehow managed to remain free. As the Spaniards came, they often married the Chicano, and the two groups became intermixed. Thus, the diverse Indian tribes absorbed both the non-Mexican Indian as well as the Spaniard.

In their search for gold, the Spaniards covered the lands of Mexico, eventually moving into what later became the United States west of the Mississippi. They were settled in narrow borders of the Southwest, particularly in New Mexico. Mexican settlers moved northward in the 1830's, and settled

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[4]Henry Sioux Johnson and William J. Hernandez-M, Educating the Mexican American (Valley Forge: Judson Press, 1970), pp. 49-50.

in California. Little was done to alter the character of the Southwest as result of the United States-Mexican War of 1846-1848. Later, persons of Mexican background migrated to Texas as well as Southern California.

While people of Spanish or Mexican ancestry migrated to what is now the United States as early as the 16th century, it was not until the 20th century that a great influx of these groups was seen. The Mexican Revolution of 1911-1926 stimulated much of the exodus. Earlier groups were attracted by job offers from agricultural developers, while those of 1920 movement sought to improve their life patterns generally. As was seen with other immigrants, the Anglo-American levied numerous prejudices against the Chicano. The skin coloring of the new immigrant, the poor economic status which he experienced, the inability to speak English, and the sub-standard housing in which he was forced to live made acculturation and assimilation impossible, even if the Chicano had wanted it. Both earlier, and now the newer and younger Chicano have attempted to hold to their Mexican heritage, both physically and emotionally. Particularly in recent times, the Chicano has fought for more positive identity void of the inroads of the "Anglo culture."

Today the Chicano lives in nearly every hamlet, village and city of the United States, but is more heavily concentrated in five states of the Southwest: Arizona, California, Colorado, New Mexico and Texas. He is also the second largest ethnic minority group in the United States. At times identification of the Chicano becomes difficult because his Spanish surname or his tendency to be "Spanish speaking" causes him to be confused with other ethnic minority groups such as the Puerto Rican. Areas of Texas and the Southwest have attracted many Chicanos during the 20th century, where they

have served in seasonal agriculture work as migrant laborers. In the past, some have sought illegal entry into the United States by swimming the Rio Grande, thus being labeled with the derogatory term "Wetback." Entry of the seasonal migrant from Mexico is now forbidden in the United States.

To the average American, the Chicano revolt, or revolution, is a movement of current development, centered primarily around the organization of farm workers in California by Cesar Chavez, the crusade of Reies Tijerina to regain land of the indigenous Chicano of New Mexico which he claimed was illegally taken from him. Literature of the Chicano suggests that there has always been a Chicano revolt.

Two terms which appear frequently in the literature and which relate precisely to the Chicano are "La Raza" and "La Causa." Moquin and Van Doren define and discuss La Raza as follows:

> The word literally means "the race," but it would be better translated as "our people" or "my people." Although the term is basically ethnic in reference, La Raza itself is not soley an ethnic entity. It denotes a spirit of belonging and a sense of common destiny. In fact, it may be affirmed that La Raza is not <u>one</u> thing of any kind. It is a plurality of ethnic groups and of interests, a fact that is equally true but rarely recognized about every ethnic component of American society.[5]

La Raza has its origin in the encounter between Spain and the Indian of the New World around the year 1821. The renewed interest of the Chicano in the values of his own heritage, his language and interest in a pluralistic society caused a reawakening of La Raza from 1940 to the present time.

La Causa tends to refer to the liberation of the Chicano through revolutionary means. All levels of Chicano society would be committed to La Causa, or the cause: the teacher, the worker, the writer, the campo, and others. El Plan Espiritual de Aztlán, or a plan which grew out of a conference held

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[5]Moquin and Van Doren, pp. xi-xiii.

by the Chicanos in Denver, Colorado, in February, 1969, makes provisions for La Causa.

During the past five years, four major plans, or manifestos, which evolved out of specific and significant events, have been developed by the Chicanos. These may be enumerated as follows:

El Plan de Delano. Plan for the liberation of the Farm Workers associated with the Delano Grape Strike in the State of California, seeking social justice in farm labor with those reforms that they believe necessary for their well-being as workers in these United States.

Plan de La Raza Unida Preamble. The plan affirms the magnificence of La Raza, the greatness of the Chicano heritage, history, language, traditions, and contributions to humanity and their own culture. Further, the plan calls for establishing independent organizations within the framework of constitutional democracy and freedom, and pledges to unite all Chicanos to La Raza. Support will be given in such areas as labor groups, education, improved housing, representation on appointive boards and agencies, end of police harassment, enforcement of the Treaty of Guadalupe Hidalgo (particularly where land grants are concerned), and dedication to Chicano heritage and bilingual culture.

The Del Rio Mexican American Manifesto to the Nation. The Chicano Community stands in solidarity with the Chicano poor of Del Rio, Texas, and opposes recent oppression of the governor of Texas on the Del Rio community. The VISTA Minority Mobilization program of Del Rio was arbitrarily cancelled by the governor. The manifesto placed the governor, the state, and U. S. Congress on notice that the VISTA principle of self-determination must be upheld with the Chicano poor at home or the entire concept of volunteer service, whether at home or abroad, will be prosecuted in the eyes of Americans who participated in it.

The Spiritual Plan of Aztlán. As mentioned previously, Chicanos held a conference in Denver, Colorado in February, 1969, which was labeled a Crusade for Justice Youth Conference. The plan recognizes the consciousness of the Chicano with his proud heritage as well with the brutal "grinto" invasion of Mexican territories, and that the Chicano is the inhabitant and civilizer of the northerland land of Aztlán from where his forefathers came. The Chicano proposes to reclaim the land of his forefathers' birth. Further, the plan declares the independence of the Chicano mestizo Nation, asserting that the Chicanos are a bronze people with a bronze culture, that they are a union of free pueblos, and that they are Aztlán.[6]

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[6] Armando B. Rendon, Chicano Manifesto (New York: Macmillan, 1971), pp. 327-337.

The cultural imprint of the Chicano on the landscape of the United States may be seen in all directions, particularly in the visual arts, music, architecture, and political affairs. Some of the place names which have come to mainstream American culture are: Alta California, Nuevo Mexico, Arizona, Colorado, and Texas; names of mountains and mountain ranges include Sierra Nevada, San Gabriel, and Santa Monica; rivers have been named Colorado, Rio Grande, and others; cities have been named Los Angeles, San Francisco, Santa Fe, San Antonio and San Diego; streets have been named El Camino Real and Avenida Hacienda; and beaches have been named Playa del Rey, and others. Thus, the cultural heritage of the Chicano is rich and varied, and the cultural imprint of this minority groups on America serves as a bridge between the Chicano's past and presence.

The Literature: Subject Approach to Materials

Examination of the Library of Congress Classification schedules indicates that minorities in America are generally classed in E184 - Elements in the Population, except for subjects relating to Negroes in the population, which are generally classed in E185. This is not to suggest, however, that all subjects relating to minorities would fall in these areas; however, the E184-185 numbers appear to be catch-all numbers which are used to group most subjects. Examples of the E184 number may be given as follows:

184 Elements, A-Z
Racial and ethnic groups including religious bodies which have significance in the history of the United States (Cf. BX, Special churches and sects).

Elements in individual regions, states, cities, etc., are classed with the region, city, etc., e. g., F 128.G3, Germans in New York (City); F 130.G4, Germans in New York (State).

.A1 General works
Including foreign elements (General), minorities, race conflicts and problems, etc.
.A2 Acadians
.B2 Belgians
.C5 Chinese
.C93 Croats. Crotians
.F4 Filipinos
.J3 Japanese
.J6 Koreans
.M5 Mexicans
.O6 Orientals
Cf. E 184.C5 Chinese; .F4 Filipinos; .J3 Japanese
.P85 Puerto Ricans
.S7 Spaniards
.S75 Spanish Americans
Cf. E 184.M5 Mexicans

As seen in the discussions devoted to subject arrangement of materials on other minority groups, the student should make a more thorough study of LC classification numbers that govern materials for the Chicano, and perhaps adjust the schedules to fit local situations.

The LC Subject Heading list appears to have few headings for grouping materials on the Chicano and on Mexico in general. Some of the examples given in the subject heading list are:

Mexican ballads and songs (Collections, PQ7260; History, PQ7180)
CF. note under English ballads and songs
sa Ballads, Mexican
Folk-songs, Mexican
Songs, Mexican
xx Spanish-American ballads and songs

Mexican drama (Direct)

Mexican fiction

Mexican literature

xx Spanish-American literature

Mexican manuscripts
See Manuscripts, Mexican

Mexican newspapers

Mexican periodicals

Mexican prose literature

Mexican students in the U. S., [etc.]

Mexicans in the U. S. (E184-M5)

Mexico
- Boundaries
  - U. S.
    Example under Boundaries
- Constitutional law
- Frontier troubles
- History
  - To 1810
  - 1810-
  - War with the U. S., 1845-1848
  - 1867-1910
  - 1910-1946
  - 1946
- Presidents

Mexico in literature

It is likely that many libraries have now established collections of Chicano materials to support Chicano Studies programs, as is the case at UCLA and the University of Southern California. Other libraries may incorporate materials on the Chicano in their general collection to provide background material useful in course work. A number of libraries also collect research materials on Mexico and the Chicano, as seen in Ash's Subject Collections.

In the East, the Harkness Collection of the Library of Congress contains extensive materials of archival matter, correspondence, and other items of Cortez and the Conquistadores which are particularly useful for examining the history of Mexico.

Mexican codices in facsimiles are housed in the Museum of Primitive Art, New York City. Yale University Library contains numerous pamphlets and broadsides, many relating to the U. S. war with Mexico, 1845-48.

Collections in the Midwest include those at Indiana University, Northwestern University, and Quincy College. The Lilly Library, Indiana University,

contains over 10,000 volumes, numerous manuscripts and maps. The Bernardo Mendel Collection contains 15,000 Broadsides (18th and 19th Centuries), with special strengths in the 16th through the early 19th Century Mexican imprints. This is primarily a research collection for political and religious history from the conquest of Mexico through the independence period.

Northwestern University Library has collected Spanish drama materials from the 18th to the 20th Centuries, including Castilian, Catalan, Valencian and Mexican. Additional materials are also in the general collection. The Fraborese Collection, Quincy College Library, has two important concentrations: the political, Church, and literary history of Mexico, and a large section on Spanish-Borderlands and French colonial history. Manuscripts, pictures, maps, and slides, are included.

In the Southwest, the University of Arizona Library collects Latin American languages and literature, including 20th Century novels of Latin America, Mexican novels and poetry of the 19th Century. The Arizona Pioneers' Historical Society Library contains cataloged volumes, manuscripts, maps, pictures, slides, documents, broadsides, newspapers, and other items relating to Mexico. Sinalao and Sonora materials cover the period 1800-1870, and contain newspapers, official documents, and manuscript material crossfiled for people, places, and events.

Texas Western College, El Paso, collects Spanish language and literature, with emphasis on Mexican history, social life, and creative literature. Theses, studies on the Southwest and Mexico, cataloged volumes, manuscripts, and maps are included. Pan American history, with emphasis on South Texas and Mexico, is collected in the Pan American College Library Edinburg, Texas.

At the University of Texas, over 132,000 volumes, numerous manuscripts, pictures and maps are contained in the Latin American Collection. Materials include books, manuscripts, documents, official gazettes, and microfilm for

research on Latin America. Included are the collections of Genaro Garcia, Joaquin Garcia Icazbalceta, Luis Garcia Pimetel, Alejandro Prieto, W. B. Stephens, Diego Munoz, Manuel Gondra, Hernandez y Davalos, Sanchez Navarro, Simon Lucuix, Taracena Flores, and Martinez Reales. The Library also receives the Farmington Plan assignment for Mexico.

The DeGolyer Foundation Library, Dallas, Texas, contains cataloged volumes, manuscripts, maps and pictures in the history of the western United States and of Mexico. The basis of the collection is that of the late E. DeGolyer. Numerous materials are contained on frontier and pioneer life in the Western States, Canada, and Mexico, as well as the Great Plains States. The collection is also important for Mexican genealogy for families important in Western States and Mexico. Biographical and autobiographical materials are included.

El Paso Public Library contains rare books and manuscripts, vertical file materials, microfilmed newspapers, maps, and photographs. A separate catalog is provided for the Southwest Collection. The collection is limited to materials on Texas, Mexico, Arizona, and Mexico, with a special section on Mexican Antiquities.

The Rosenberg Library, Galveston, contains papers of Colonel Williams, secretary of Stepehn F. Austin's Colony, the earliest banker in Texas. Correspondence with leading public figures in Texas and Mexico (in English and Spanish) is included. Among the 400 manuscript papers are 57 S. F. Austin letters.

Libraries in the West reporting collections relating to the Chicano are centered in California. The Los Angeles Public Library, History Department, contains books, pamphlets and serials on Mexico from the Aztecs to the present day. Especially interesting are the printed books from the 17th

Century. Materials from Spanish and Mexican presses are particularly strong.

The University of California, Los Angeles, John Randolph Haynes and Dora Haynes Foundation Collection and the Government and Public Affairs Reading Room contain materials on direct legislation, Progressive period in California politics, public ownership of water and power, politics and government of Los Angeles, the Franklin Hichborn papers covering his fifty years as a legislative reporter and observer of political history in California, 1890-1940, and the Carey McWilliams Collection on the Mexican-American and migrant farm labor in the 1930's.

Materials in the Los Angeles County Museum of Natural History Library emphasizes routes that led to settlement of southern California, from Salt Lake City, and Independence, Missouri; history of these regions is also stressed. Northern Mexico is also included. Newspapers of Southern California, 1852-1900, are contained in the collection.

The San Diego State College Library contains numerous documents and is strong on U. S., California, UN, OAC and other documents. The library maintains extensive pamphlet files on California history, history of San Diego, and Latin America, with emphasis on Mexico and Central America.

The John T. Doyle Collection of The Pious Fund Case (Californian and Mexican history) may be found in the Monsignor Joseph M. Gleason Memorial Library, San Francisco. The Sutro Library, also in San Francisco, is strongest in ephemeral materials, pamphlets, documents, early 19th Century newspapers, manuscripts, and rare books.

The library of the University of the Pacific includes 'Coleccion Presidente Lopez Mateos,' a 3,000 item gift from the Mexican Government which relates to Mexican history.

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Gráfica. Bi-monthly. Orbe Publications, 705 N. Windsor Boulevard, Hollywood, California 90038. $3.50 for 12 issues.

El Hispanoamericano. Weekly. 630 Ninth Street, Sacramento, California 95825. $3.00 per year.

Inside Eastside. Bi-weekly? P. O. Box 63273, Los Angeles, California 90036. $2.50 per year.

Lado. 1306 North Western Avenue, Chicago, Illinois 60622. $5.00 per year.

El Malcriado. Bi-weekly. P. O. Box 130, Delano, California 93215. $3.50 per year.

Mecanica Popular. Monthly. Mecanica Popular, 5535 N. W. 7th Avenue, Miami, Florida 33127. $.50 per year.

La Opinión. Daily except Sunday. 1436 S. Main Street, Los Angeles, California 90015. $2.00 per month.

La Prensa. Weekly. 2973 Sacramento Street, Berkeley, California 94702. $2.00 per year.

La Raza. 2445 Gates Street, Los Angeles, California 90031. $2.50 per year.

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CHAPTER VI

The Literature and Culture of Puerto Rican Americans

History and Culture

The island of Puerto Rico is located approximately 1,600 miles southeast of New York City, at the eastern end of the Caribbean Sea, and 1,000 miles southeast of Florida. It lies east of Cuba and Jamaica, and north of Guadalupe, Martinique and Tobago. Small in size, the island is 40 miles in width, 110 miles in length, and comprises a total of approximately 4,400 square miles.

When Columbus made his second voyage to the New World on November 19, 1493, he discovered the island which was to become known as Puerto Rico,[1] although many present-day Puerto Ricans regard October 12, 1492 as the day that the island truly began.[2] Thus, October 12 is regarded as dia de la Raza--the Day of the Race--or the date on which Spanish blood and culture were introduced to the Indian peoples throughout the Spanish Main. La Raza bears similarities in meaning to the Puerto Rican American and to the Chicano, in that the term is basically ethnic in reference, and reflects a plurality of ethnic groups and interests. The meaning of the term differs between the two groups, however, in that the Puerto Rican thinks of the "mixing of blood and culture" when he considers la Raza, while the Chicano thinks of a "sense of common destiny" when he considers the term.

The island of Puerto Rico has been known as San Juan Bautista, bearing the title given to it by Ponce de Leon in 1508. Puerto Rico then was the title given

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[1] Joseph P. Fitzpatrick, Puerto Rican Americans (Englewood Cliffs, N. J.: Prentice-Hall, 1971), p. 44.

[2] Donald K. Fellows, A Mosaic of America's Ethnic Minorities (New York: Wiley, 1972), p. 170.

to the harbor on the northern coast. The names subsequently became reversed, so that the island became known as Puerto Rico and the city on the harbor as San Juan. For a period of time, the island became known officially as "Porto Rico," but lost this strange spelling in the 1930's and became Puerto Rico again.

From the time of its founding until 1898, or 400 years later, Puerto Rico was a Spanish colony. The United States showed no overt interest in the island either then or later. It was only as result of the Spanish-American War, which was mainly fought over Cuba, that the United States took possession of the island of Puerto Rico, as one of the spoils of the War.

While under Spanish Control, Puerto Rico was active in the importation of African slaves to the island as workers. Some 15,000 African slaves were brought to the island in a mere thirty years, between 1526 and 1553.[3] This traffic lasted for three hundred years longer, ending near the time that the United States possessed the island. In 1900, the Foraker Act established and gave Puerto Rico its first civil government under United States rule. Power of government was vested in the President of the United States. A governor and an executive council were subsequently appointed to provide more direct control over the island.

Puerto Ricans who desired it were granted full United States citizenship under the Jones Act of 1917, although the President of the United States retained the power to appoint a governor, a commissioner of education, attorney-generals, and members of the Supreme Court. The Jones Act was amended in 1947, when Puerto Ricans were given the right to elect their own governor and appoint other officials except the auditor and members of the Supreme Court. On July 25, 1952, the United States recognized Puerto Rico as a Free Associated State, and the island received status which assured the inhabitants greater political and economic advancement. The day is regarded and celebrated as Constitution Day, or the most important

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[3] Ruth Gruber, Puerto Rico: Island of Promise (New York: Hill and Wang, 1960), pp. 16-17.

civil holiday of Puerto Rico.

The term "Operation Bootstrap" is synonymous with Puerto Rican economy. During most of the life time of Puerto Rico, the chief economy was based solely on the sugar crops, although ginger,coffee, molasses and hides were some of the early agricultural products. As the world sugar market rose and tumbled, so did the lives and fortunes of aristocrats and peasants of the island. In 1947, the United States government inaugurated a new plan of economic development called "Operation Bootstrap." The plan aimed to introduce industry to the island, particularly where large pockets of unemployment existed, and to help raise the economic level of the inhabitants. The "planned industrialization" resulted in the construction of plants for industries, a provision of tax relief for a ten-year period, and a training program to prepare workers for the labor force. Many hotels were constructed to attract and to accommodate an expanding tourist trade in later years. Sugar processing is no longer the dominant industry, but has given over to the apparel, machinery and metals industries, and the island has now lost its predominantly agricultural character.

Operation Bootstrap also resulted in profound social and cultural consequences. The traditional Spanish plaza and colonial life styles in Puerto Rico are vanishing. Improvements in education are eliminating illiteracy, and the marks of modern society, such as automobiles, shopping centers, supermarkets, housing projects, superhighways, expanding suburbs, television, motion pictures, installment buying and advertising, are a major part of the life of Puerto Ricans.[4]

Luis Muñoz Marin, who was the first elected governor of Puerto Rico, attempted to counterbalance the rise in economic values with a reemphasis on traditional values in Puerto Rico by inaugurating a plan called Operación Serenidad, or Operation Serenity. The plan also stressed the sense of human dignity.

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[4] Fitzpatrick, p. 48.

Large scale migration of Puerto Ricans to mainland United States took place during World War I, when the poor began to search for work. The migrants settled in New York, particularly around the Brooklyn Navy Yard and in Harlem. Between 1920 and 1930, 80 percent of the Puerto Rican population in New York resided in Harlem, or the section now regarded as Spanish Harlem. The Immigration Act of 1924, which restricted industrial workers from coming to the United States, meant that more Puerto Ricans were called on to absorb the slack of laborers. Puerto Ricans also migrated to Hawaii where they worked in the cane fields, and to Arizona, where they served as cotton pickers. Some remained there, while the majority returned to New York City or settled in California.

Today, the Puerto Rican lives in each of the fifty states, with the largest number residing in New York City. New Jersey contains the second largest number, with Illinois (or Chicago) third, and California fourth. Those who reside in New York live in an area east of Central Park which is called East Harlem, or Spanish Harlem. The area is also called "The Barrio" (or The Puerto Rican Neighborhood); it is the center of Puerto Rican community and social life for all except the more highly skilled or professionals who tend to move away from New York and blend into the melting pot.

Although the Puerto Rican, America's newest newcomer and growing ethnic minority, is a United States citizen, he is often considered a foreigner or an outsider. His manner, culture and language have caused him to face many of the same problems of other immigrants. Social position appears to be more important to the Puerto Rican than the fact that his people are of different skin colorings, and that the white-skinned can and does assimilate into mainstream America with little difficulty. Some researchers predict that the Puerto Ricans will divide into two groups--one white and the other black--and that they will assimilate as members of either the white or black community. The darker Puerto Rican conscientously seeks to retain his Puerto Rican background or identity, by

stressing his Spanish language and his culture. As result, he hopes to avoid roadblocks of prejudice and discrimination that he would receive if regarded as an American black. Nonetheless, the Puerto Rican is still the victim of discrimination. He is only gradually becoming operators of small businesses and expanding into occupations as craftsmen and professionals.

Glazer and Moynihan contend that Puerto Rico was sadly defective in its culture and in its family system. The islanders were weak in folk arts with some tradition of folk dance and dance music, and a love for dancing and singing. Cultural traditions were also weak, as Indian culture was absorbed into the population many years ago and forgotten, while the rich array of African cultural survivals had not been retained. Even the early Spanish cultural tradition led a pale existence there.[5] Perhaps it was in recognition of this defect that Governor Marin Inaugurated his plan for Operation Serenity.

Modern Puerto Ricans are a mixture of several racial groups which include the Spanish, Arawak (also called "Borinqueno"), Indians, and Africans. The early Indians were fairly advanced culturally, and developed a high degree of sculpture. The cultural imprint of the Indian on the Spanish and the broader world may be seen in such words as hamok (hammock), Tobaco (Tobacco) and huracan (hurricane).[6] In Spanish Harlem, where large numbers of Puerto Rican Americans reside, there are small shoe shops with the Spanish word Zapatos on the windows, record shops which offer Puerto Rican music, Puerto Rican book shops, and "Spanish" grocery stores.

Major tensions among Puerto Rican Americans today are the rich cultural past which they seek to preserve in the community and in the schools, and the strife between militant young Puerto Ricans and their older generations, as the militants attempt to overthrow barriers of discrimination which still confront their people. Among the organizations established to respond to the needs of Puerto Ricans in

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[5]Nathan Glazer and Daniel Patrick Moynihan, Beyond the Melting Pot (Cambridge: The M.I.T. Press and Harvard University Press, 1963), p. 88.

New York City are the Puerto Rican Merchants Association, the Puerto Rican Civil Service Employees Association, Office of the Commonwealth of Puerto Rico (in New York City), The Puerto Rican Forum (concerned with the development of Puerto Rican youth and their educational achievement), Aspira (founded in 1961 to promote higher education and to gain entry into the professions, technical fields, and the arts), Puerto Rican Community Development Project, and The Puerto Rican Family Institute.[7]

Several studies have been undertaken which examine problems of the Puerto Rican on his native island and in the mainland. These include a number which are listed in this chapter under the heading "Readings on the Puerto Rican American," such as The Puerto Rican Study, 1953-57, Puerto Rican Journey, The Puerto Rican Migrant in New York City, Up From Puerto Rico, Eighty Puerto Rican Families in New York City, and La Vida. These studies and/or reports help fill the void of materials on the history and culture of the Puerto Rican as an ethnic minority in the United States.

The Literature: Subject Approach to Materials

Discussion of the treatment which the Library of Congress Classification gives to the Puerto Rican American may be seen on pages 95 and 96 of this guide. In particular, Puerto Ricans are grouped with other minorities, except black Americans, and subject materials on this minority are generally grouped in E184.P85.

Few subject headings on the Puerto Rican are given in the LC list. Examples of the treatment which the LC Subject Heading list gives to the Puerto Rican are:

Puerto Rican . . .
x Porto Rican . . .

Puerto Rican ballads and songs
sa Folk-songs, Puerto Rican

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[7] Fitzpatrick, pp. 62-72.

Puerto Rican literature

xx Spanish-American literature

Puerto Rican parrot

xx Parrots

Puerto Rican poetry (Direct)
(Collections, PQ7434; History, PQ7430)

Puerto Ricans in the U. S. (E184.P9)

Puerto Rico

x Porto Rico

-History (F1951-1981)

-To 1898
-Insurrection, 1868
-1898-1952
-War of 1898 (E717.3)
-1952-

-Hurricane, 1899

-Hurricane, 1828

Puerto Rico tariff bill of 1900 (HF1896)

Cursory examination of sources of material on the Puerto Rican shows that most of the secondary sources that are available are in the social sciences. There is a need to identify secondary source materials written in the English language which fall in the humanities, and which will guide the student to materials in this subject area.

Where original source materials are concerned, Ash's Subject Collections lists only three libraries which contain such materials: one in New York City and two in Puerto Rico. The Hunter College Library, New York City, contains over 10,000 volumes. The Special Collections contains a Puerto Rican collection; elementary and secondary textbooks collection; courses of study; outstanding collection of college catalogs,both foreign and domestic and other items. The library is maintained as the Teachers' Central Laboratory operated for the New York State Teacher Education Program in four municipal colleges and for teachers in the

metropolitan area.

There are over 28,000 volumes, numerous manuscripts, maps and pictures in the Puerto Rican Collection (Treasure Collection) of the University of Puerto Rico, Rio Piedras, P. R. The Treasure Collection contains a variety of materials and information concerning Puerto Rico. The Economic Development Administration Library, San Juan, contains over 3,500 volumes relating to the economic conditions of Puerto Rico.

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